

The  
Beauty of Holiness  
and  
Maxims of the Holy Life

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Rev. George W. Ridout, D. D.

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# The Beauty of Holiness and Maxims of the Holy Life

By  
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In Methodism," "Seven Deadly Fallacies," "What  
is the Matter With Protestantism," etc., etc.

"Holiness is power. It utilizes ability, fertilizes  
the soul and energizes the whole man. Holiness is  
God's power with man and man's power with God."  
—Cecil.

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## PREFACE

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A great many books have been written upon the subject of Holiness. The writer is fairly well conversant with holiness books and literature, but there does not seem to be a book in the field covering the subject "The Beauty of Holiness."

This book is not intended to be Doctrinal nor Controversial or Polemical. Its simple design is to set forth the fact that there is moral beauty in holiness—attractiveness, winsomeness, sweetness as well as power.

The writer, as his custom is, has again dug down among the treasures of the saints and has brought up many precious things from days of old.

By example, illustration, as well as precept the "Beauty" of holiness is set forth in a plain and practical manner.

G. W. RIDOUT.

Asbury College.

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In Holiness there can be no selfishness.  
In Holiness there can be no murmurings.  
In Holiness there can be no covetousness.  
In Holiness there can be no self-will.  
In Holiness there can be no seeking for the highest places.  
In Holiness there can be no envy.  
In Holiness there can be no resentment.  
In Holiness there can be no religious pride.  
—Ackerman.

He wills that I should holy be:  
That holiness I long to feel;  
That full divine conformity  
To all my Saviour's righteous will.

See, Lord, the travail of thy soul  
Accomplished in the change of mine;  
And plunge me, every whit made whole,  
In all the depths of love divine.

On thee, O God, my soul is stayed,  
And waits to prove thine utmost will;  
The promise by thy mercy made,  
Thou canst, thou wilt, in me fulfill.

No more I stagger at thy power,  
Or doubt thy truth, which cannot move:  
Hasten the long-expected hour,  
And bless me with thy perfect love.  
—Charles Wesley.)

## CHAPTER I.

### THE BEAUTY OF HOLINESS.

"The beauties of the earth and sky may change, the highest, sweetest forms of beauty in the human face divine, may turn to the dust and ashes of the sepulcher; but Holiness abides forever. No fires can burn it, no floods can overwhelm it, no age bring wrinkles on its brow or carve deep lines into its face."

—Rev. L. R. Dunn.

The object of this book may be set forth by the following simple story.

A little girl, whose mother taught her by word and example how beautiful was Religion, was told one day by her mother:

"There is a lady coming to visit us this afternoon."

"Yes, mama."

"And she is a very holy woman."

"Yes, mama."

"Well, I want you to notice her when she comes because she is very holy."

"Yes, mama."

Soon there was a knock at the door, and the visitor came in. The child expected one so lovable that she could at once throw her arms around her neck and kiss her, but the lady came in and almost her first word to the child was by way of rebuke for something she noticed.

The child sat in silence while the visit lasted, and when the lady departed the little girl said:

"Mama, I don't want to be very holy."

We have to confess that too often "holy people" and "holiness people" (so-called) disappoint by their demeanor and conduct; and many timid, sincere, seeking souls are wont to say: "Well, if that is holiness I am disappointed. I was expecting something more beautiful and more like Jesus."

It has been well said of Holiness that it resembles the light of the sun at noonday with its brightness, beauty, illumination and warmth; and the air redolent of sweets, and flowers. (Holiness should bring sunshine, not gloom, happiness, not heaviness, gladness not depression.)

Isaiah, in that wonderful portraiture of Holiness in Chapter 35, says:

"And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.

"No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there:

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

These inspired words, if they teach anything, it is that the Way of Holiness brings joy and gladness to the soul and sorrow and sighing shall flee away.

The Beauty of Holiness adorns the soul with certain qualities which bring praise and glory to the God of all grace (Ephesians 1:6). A certain writer asks what is sanctified grace, and the answer is: It is that grace by which the soul comes into possession of faith like Abraham, patience like Job, hope like Moses, perseverance like Noah, meekness like David, temperance like Daniel, prayerfulness like Elijah, unworldliness like James, holiness like Peter, love like John, guilelessness like Nathanael, devotion to God and to Jesus like Paul. It is that grace which will let you sing in trial like Paul and Silas, help you to pray out of prison like Peter, keep you in the hottest fire of affliction like the three Hebrew children. Sanctification is supernatural grace because it takes supernatural power to arrest, to control, to destroy. Sanctification is an habitual grace. Holiness becomes a habit on earth; here the saints do on earth as they do in Heaven.

Sanctifying grace imparts sovereign and moral beauty to the soul so that according to Thomas Aquinas, that which is in God substantially by His essence is accidentally in the soul by divine participation. It is such beauty God Himself is captivated with it. "Thou art all beautiful; there is no spot in thee." It reflects the beauty of the face of God. Oh, the face of God! Did you ever see a soul lit up by divine glory? That is but the reflection of the glory of God in the face of Jesus Christ.

Sanctification is a participation of the divine nature, a seed of divinity. "His seed remaineth in him." It partakes of the divine nature in the sense the iron partakes of the fire; the rough, rude iron put into the fire becomes radiant, brilliant and the fire may say to it: "I have imparted that to thee." So God may say to the soul, "I impart to thee the glow and beauty and heat of my nature"—the soul is bathed in God.

Sanctifying grace assures eternal salvation, conditioned of course upon its continuance in the soul by a living faith and obedience. Possessed with this no soul can be lost.

Sanctifying grace is susceptible of constant increase, and like other riches can be added onto. This is increased by divine bestowments, also by fuller acquirements by exercise and practice. Sanctifying grace gives cause for God's complacency with His saints. God delights in His saints and takes pleasure in them. Sanctifying grace is that by which the soul enjoys God, abounds in His love and becomes more and more like Him—like Him in love, in humility, in sinlessness, in purity, in holiness—"We shall be like Him."

When we were seeking this grace of Full Salvation aside from the Bible there was one book which gave us the most beautiful conception and portrayal of holiness. It was not a theological book, it was not doctrinal, nor was it polemical; it was beautiful for its simplicity and sweetness.

That book was "The Christian's Secret of a Happy Life." The first chapter begins with this:

"No thoughtful person can question the fact that, for the most part, the Christian life, as it is generally lived, is not entirely a happy life. A keen observer once said to me, 'You Christians seem to have a religion that makes you miserable. You are like a man with a headache. He does not want to get rid of his head, but it hurts him to keep it. You cannot expect outsiders to seek very earnestly for anything so uncomfortable.' Then for the first time I saw, as in a flash, that the religion of Christ ought to be, and was meant to be, to its possessors, not something to make them miserable, but something to make them happy; and I began then and there to ask the Lord to show me the secret of a happy Christian life."

Let us then in these pages seek to unfold to God's people their high privilege in Christ Jesus, namely, not only to worship, but to live for and serve the Lord all the days of their lives in the beauty of holiness.

In setting forth the beauty of holiness we shall draw a figure from the realms of physics: here we are told that all the primary colors in nature coalesce to make pure white. It takes the red, orange, yellow, green, blue, indigo and violet to make a pure white; so the various attributes of holiness join together—coalesce—to produce the pure white light of the beauty of holiness. Hold-

ing to the figure seven in the above, we shall endeavor to set forth seven of the essential elements of holiness.

1. The Beauty of Holiness is the Beauty of Purity.
2. The Beauty of Holiness is the Beauty of Unity.
3. The Beauty of Holiness is the Beauty of Humility.
4. The Beauty of Holiness is the Beauty of Christlikeness.
5. The Beauty of Holiness is the Beauty of Consecration.
6. The Beauty of Holiness is the Beauty of Love.
1. The Beauty of Holiness is the Beauty of Perfection.



### MORAL OMNIPOTENCE OF HOLINESS

"There is a moral omnipotence in holiness. Argument may be resisted; persuasion and entreaty may be scorned; the thrilling appeals and monitions of the pulpit, set forth with all vigor and logic and all aglow of eloquence may be evaded or disregarded; but the exhibition of exalted piety has a might which nothing can withstand; it is truth embodied; it is the gospel burning in the hearts, beaming from the eyes, breathing from the lips and preaching in the lives of its votaries. No sophistry can elude it, no conscience can ward it off. No bosom wears a mail that can brave the energy of its attack. It speaks in all languages, in all climes and to all phases of our nature. It is universal, invincible; and, clad in immortal panoply, goes on from victory to victory."

## CHAPTER II.

### THE BEAUTY OF HOLINESS IS THE BEAUTY OF PURITY.

As pure Light is composed of seven colors, so the holiness of the perfect Christian character is composed of a number of distinct and beautiful virtues and purity is not the least among them. "Blessed are the pure in heart."

"I wait till he shall touch me clean,  
Shall life and power impart,  
Give me the faith that casts out sin  
And purifies the heart."

The purification of the soul from sin's defilement is a distinct and definite act of God's **grace** wrought for the believer. Peter, in Acts 15:9, describing the outflowing of the Spirit in the house of Cornelius, said, "And God which knoweth the hearts bare them witness giving them the Holy Ghost even as he did unto us and put no difference between us and them, *purifying their hearts by faith.*"

The mystic writers on the deeper life in God trace the stages whereby the chosen soul is gradually invaded and absorbed by God thus: First the long climb of *purgation* when the first renunciation is effected; secondly, the hill-top of supernatural illumination; thirdly, the vale of *purgings drought* when all spiritual life seems withdrawn, and the world loses all of its attachments and all spell of its allurements is broken and no taste for worldly things remain.

Pureness of soul is solely a matter of God's grace through the precious blood. The question arises, how pure may we become? How clean of sin? To what depths of the soul can purification through the blood go?

Perhaps we cannot do better than present a concrete case of heart purity from the Reflections of Albin Peyron, of France in which he tells of his complete deliverance from indwelling sin which took place quite sometime after his notable conversion; his testimony is as follows:

"I can fix precisely the day when kneeling beside a Salvationist who for years had travelled the way of holiness, I had the distinct impression that the Lord had taken from my soul the roots of sin, that he had purified me from all my stains, all my idolatries. I besought him for this blessing of entire deliverance as I prayed long for the grace of forgiveness. The sister who knelt beside me interrupted with: 'Bless the Lord, because he has granted your prayer.' But ought I not to wait until I realize it before thanking him for it?"

"'No,' came the answer, 'believe that he has given it. This mercy is obtained by faith.'

"Well, then," I cried, "bless thee, my Savior, because thou hast taken sin out of my heart and hast now given me a new heart and a pure heart."

"*And he did it. He freed me from evil. He made me literally free. That was nine years ago and I can say here to the glory of God that the sin which he took out of my heart has never re-*

turned. I do not mean to say that since that time I have never been tempted; on the contrary, I have been the mark of the adversary and attacked far more than before, and at times these attacks have been terrible. But if Satan has come—and he has—he has had nothing in me. The Saviour has removed that inner correspondence with him which formerly existed, that traitor hidden within who opened the gate to the enemy. Satan still prowls around. I must watch. *But thanks to God, he prowls around and not within. Jesus guards the gates.*”

It will be noticed in Paul’s writings that he uses some special phrases in setting forth the state of soul purity. He uses negatives namely, “without offence,” Acts 24:16. “Without rebuke,” Phil. 2:15, “Without blame,” Eph. 1:4, “Free from sin,” Rom. 6:22.

Let it be remembered sin is *cleansed*, not *out-grown*. The remains of depravity must be removed from the soul by faith in the atonement and not supplanted by a new nature. In fact, the weeds will choke the growth of the wheat. The remains of the carnal mind will hinder the development of the spiritual nature. The energies which should be spent in working for Christ are used in watching, and chaining, and keeping the old self subdued and in prison, when he ought to be slain and buried, and then these guards could do active duty for God and humanity. The soul is exhausted in this dreadful struggle with self.

The inner poverty and emptiness have no overflowing streams for the thirsty souls of others. Self-environed and self-absorbed, they do not move as a living force, an inspiration and courage to their fellowmen. They need the cleansing of the blood of Christ, and the baptism of the Holy Ghost which always follows, and then they will *grow*. "Having the hindrances removed, and the vital force of the spiritual organism increased by this Holy Ghost power, they will grow naturally and symmetrically from within and not from accretion without. A few Greek soldiers, concealed within the prodigious horse, which the Greeks made and which the Trojans captured as a prize and took within the city's gates, opened the gates of Troy to the Greek army, and Troy fell. Traitors within the heart are more to be feared than the foes without."

Martin Luther has said :

"The Holiness of common Christianity is this : that the Holy Spirit gives the people faith in Christ and sanctifies them thereby ; that is, makes a new heart, soul, body, work, and being and writes the law of God, not on tables of stone, but in fleshly hearts. He sanctifies them, not only by the forgiveness of sin, but also by the laying aside, expelling and destroying of sin."

#### HOW TO ATTAIN CHRISTIAN PURITY.

"An error has gained considerable prevalence, and has wrought not a little evil, in relation to this

very subject—the faith which brings the sanctifying grace.

It has been indiscreetly said, “We are to believe the work is done, and it will be done.” Persons seeking the blessing have been told that they must believe they are sanctified, and they will be sanctified. What a misfortune that so great, so dangerous an error should be taught in connection with so important a subject! What a manifest absurdity! Making our sanctification to depend upon the belief of an untruth; namely, a belief that it is now wrought, in order that it may be wrought! This is a great delusion. It is not the doctrine of the Bible. It is not, and never was, the doctrine of any branch of the Church. Some sincere and honest Christians have fallen into this delusion without perceiving its absurdity; and it has gained considerable currency. We trust it will no more find place in the language of the friends of this glorious doctrine.

The stages of faith immediately at the point of entire sanctification, and just before, and right after it, may thus be described. And let it be remembered, that when this exercise of faith takes place, it is not a mere intellectual calculation; it occurs when the soul is travailing for sanctifying power; when it is groaning for deliverance from distressing sinfulness; when it is giving up all to Christ; when it is feeling that “it is worse than death its God to love, and not its God alone;” when it is purposing to claim and obtain holiness,

at all hazards. This is the state of the soul: it is now agonizing at God's altar; it is pleading for salvation, looking at the promises; the Holy Spirit is helping, imparting, illuminating, and strengthening the faltering faith. Now comes the moment when sanctification is about to be imparted. Now the soul believes it will be done; taking firmer hold of the promises, and looking steadfastly upon the atoning sacrifice, it believes it is being done; the refining fire touches it, "as the coal Isaiah's lips"; it yields, it trusts—the work is done; and now the soul, sanctified, believes it is done, and rejoices in the rest of faith. The belief that it will be done, that it is being done, is the trust which brings the blessing; the belief that it *is* done follows after. They are each distinct, though all may occur in the interval of a moment."—*Bishop Foster*.



## DIVINE UNION.

John Tauler said that the soul may be so "grounded in God that it is dissolved in the inmost of the Divine nature."

No walls or bars can keep Thee out,  
None can confine a holy soul;  
The streets of heaven it walks about,  
None can its liberty control.

St. Theresa when persecuted "finds her soul in its true kingdom with everything under its feet."

There is a life in the Spirit which many a Christian has attained unto, where the things of God are more precious than silver and gold, where peace floweth as a river, where faith is constant, prayer a vital breath, obedience to God a habit of the soul. The sinner cannot know it; to the backslidden in heart it is hidden; the worldling finds it not, nor the disobedient and self willed. They only can find it who take the narrow way, who walk in the street call'd "Straight" and journey by the King's Highway of Holiness.

"Union of the human will with the Divine is a very different thing from the extinction of the human will. A will, a proper and effective will, is essential to humanity. Man without a will ceases to be man. The perfection of man's nature does not consist in the extinction of his will, but in its union with God's will."

## CHAPTER III.

### THE BEAUTY OF HOLINESS IS THE BEAUTY OF DIVINE UNION.

In Divine Union the soul is brought into a sweet and mysterious nearness and union with God. It would hardly be too much to say that the soul has, in some important sense, changed its locality. It has not only withdrawn its affections from the world, which separated it for so long a time from its Creator, but mounting upward, it experiences a mystical reunion, a most holy and delightful mingling with the infinitude and blessedness of the divine nature. Not an extinction of our personality, for that would be a view false and pernicious; but a union, although the similitude gives but an imperfect idea of the reality, like that of the planets to the sun, which revolve in its attraction; and are not only bound to it by a strong and indissoluble tie, but are ever clothed in its light. The soul may be said, in the experience of this interior life, to live in God as well as with him. God is its centre and its home; not only its sustaining power, but its encircling radiance.

—Saint.

“Among the ideas relating to the Beautiful,” says one, “are order, proportion, harmony (or unity), grace, perfection.”

Union with God or Divine Union is one of the richest and deepest experiences of the soul.

Madame Guyon indicates the steps by which Divine Union is acquired thus:

First Degree—Conversion.

Second Degree—Effectual Touch of the Will.

Third Degree—Passivity or Interior Sacrifice.

Fourth Degree—Naked Faith.

Fifth Degree—Mystical Death.

Sixth Degree—Union with God.

When a soul has happily attained Divine Union by the perseverance of love, it is lost in God, and never leaves him. It ceases, says Augustine, to possess itself, in order to possess God alone; it cleaves to Him, is swallowed up and absorbed in Him, as its centre and in its repose. The Holy fire of Divine Love melts and dissolves it that it may flow into the heart of God. Of this it takes possession, there it fixes itself and abides as in its own dominion and never leaves it. There it is inflamed with divine fire; there it enjoys infinite delights and is at length formed into that which it loves."

Among the saints of the ages perhaps, no one had a greater joy in God and in Divine Union than St. Bernard, of Clairvaux.

Reading recently the life of St. Bernard (by Storrs) we were profoundly impressed with the saintliness of this man of the Eleventh Century. He enjoyed a rich, spiritual illumination. His soul at times seems to have been lifted up on "heavenly pinions and made to partake in a degree of the inheritance of angelic purity." Bernard enjoyed the sense of the Divine to such an extent that it was to him as "animating breaths coming from the gates of pearl, bringing exaltation and secret illumination and immediate and perfect insight into all Divine things which he expected to reach."

Bernard, in one of his sermons, specifies in a mystical way three Divine touches of the soul: The first, at the feet of God where the soul embraces his mercy and truth. The second, at the hands of God when it turns with its might to his service in good works or gratefully receives from him the gift of virtues. The third, from his mouth when, with celestial desire, the soul aspires to the hidden joys of the most intimate communion with the Divine mind.

The soul thus touched abstracts itself from all human things and divinely assisted, arises to direct contemplation of God.

Bernard's thought of a holy life is further expressed thus: "Even as the atmosphere when flooded by the light of the sun is transfigured with such clearness of light that it does not so much seem to us illuminated as to have itself become elemental light; so is it needful that in the holy, every human affection should, in some ineffable way, clear itself from itself and become inwardly transformed into the will of God.

Gregory the Great has touched upon a similar experience when he said: "A mind occupied with external desires will not glow with the fire of Divine Love; and no words will avail to inspire hearts to celestial desires which proceed from a cold heart. Nothing which does not burn itself can kindle flame in anything else."

Such nearness to God makes the soul burn with holy love such as Bonaventura had when it

was said of him: "His cheeks are furrowed with the courses made by frequent tears springing from his burning love of the wounds of his Saviour."

Spurgeon, the great London Gospel preacher, once said, "There is **an** upper realm of rapture, of communion, and conscious union with Christ, which is far from being the common dwelling-place of believers. All believers see Christ, but all believers do not put their fingers into the prints of the nails, nor thrust their hand into His side. We have not all the high privilege of John to lean upon Jesus' bosom, nor of Paul, to be caught up into the third heaven. In the ark of salvation we find a lower, second, and third story; all are in the ark, but all are not in the same story. Most Christians, as to the river of experience, are only up to the ankles; some others have waded till the stream is up to their knees; a few find it breast high, and but a few—O how few!—find it a river to swim in."

Charles Wesley expresses the longing of the believer for those higher and deeper things in the lives.

Thine, wholly thine, we pant to be;

Our sacrifice receive:

Made, and preserved, and saved by thee,

To thee ourselves we give.

Heavenward our every wish aspires,

For all thy mercy's store:

The sole return thy love requires,  
Is that we ask for more.

For more we ask; we open then  
Our hearts to embrace thy will;  
Turn, and revive us, Lord, again;  
With all thy fullness fill.

Come, Holy Ghost, the Savior's love  
Shed in our hearts abroad;  
So shall we ever live, and move,  
And be, with Christ in God.

The soul that has found the blessedness of divine Union has come to a cessation of its own works. Heb. 4:10. A great transformation has taken place. Rest has taken the place of struggle; peace the place of turmoil, and the place of assurance and quietness has been reached. Isaiah 32:17, 18.

T. C. Upham well describes it in the following words:

"The soul that reposes itself always in God, has an inward sense of his love, of his loving-kindness and tender mercy, such as the heart wandering from God has no conception of. The sweet rest, the blissful repose of such a soul, cannot be expressed; it rests on the bosom of infinite, unchangeable love. Though removed from the object of its love in a natural sense, yet the eye sees, the ear hears. It sees the infinite mind, and reads the thoughts of love, numerous as the sands upon

the seashore, recorded here. It feels the union with the Eternal, the Holy, the Blessed One. Though by nature the chord of union is severed, and man is estranged from God, yet Jesus comes as mediator, as day's-man, and unites the link, and man may now move on harmoniously with God. The element of love, of love supreme, is restored, and for love's sake all is accepted. The sacrifice of Jesus is enough to restore all that is wanting to union and communion with God, for this Jesus is made to us *wisdom, and righteousness, and sanctification, and redemption*. 'The Father himself loveth you,' says Jesus. Yes, 'He taketh *pleasure* in them that fear him, in them that hope in his mercy.' 'The Lord's portion is his people.' It is not the varied forms of nature, these passing objects of a day, that engage the heart of God, but it is his own image, the immortal, unquenchable spark of man's existence—his being, his soul. O could we read the infinite mind, what thoughts of love should we see written there! Let us stretch our thoughts to comprehend the height and breadth, and length and depth, of infinite love; which love *welcomes* wanderers home,—home to the embrace of love, to the bosom of a God. Return to thy rest, O my soul, and ever more dwell in God."

DIVINE UNION, MEDITATIONS AND THOUGHTS.

"MY SHEEP HEAR MY VOICE."

It is the voice of my Beloved that speaks; he speaks in the sweet accents of love. He calls me

away from the world; its riches, its honors, its pleasures, for they can never satisfy my soul. He calls me to forsake myself, and every arm of flesh, and trust to his Almighty Arm, which is able to save to the uttermost of my immortal soul's desires. I hear, and I obey. Under the shadow of his wing I trust, I listen to the whispers of his mercy, calling me to glory, honor, immortality and eternal blessedness.

"DRAW ME, I WILL RUN AFTER THEE."

Since thou hast thrown around me thy chain of love, and bound me to thyself, most gladly do I forsake all and follow thee. Thy love is better than all things else. Angels feed on it, thy presence makes their joy. Give me thy love, draw me to thyself, and I ask nothing more. O Jesus, when we have thee, we have bliss, we have glory. Welcome, then, to my heart. Come in, come in, thou King of glory. Blessedness and peace follow in the train of thy footsteps; the chains of sin fall off, and I am free indeed. I bid every sinful emotion to depart for ever. O make this heart thy temple; reign there, and reign for ever, the light and life of my soul. Adieu, ye riches, honors, and pleasures of the world. Long have I fed on these husks, and starved my soul. But in thy love, my soul is satisfied, I ask nothing more. O Jesus, I am thine. I see thee travailing in the depths of thine agony to redeem my soul. Yes, I am thine. I would not be my own. I would extinguish self and live to thee.

## SEEING JESUS.

I count above all price the sight of Jesus. To gaze at him, I close my eyes to every other object. And with a single eye I see his glory. It is the glory of condescension, of mercy to the guiltiest, that fixes my eye, and engages my heart; glory adapted to man's necessities. Yes, I will look at Jesus, until the plan of his mercy is accomplished in me; until by beholding him I am changed from my own sinful nature, into his glorious image. O for a constant sight of Jesus. O to reflect his image in every act, and word, and look; his inward image in the eye of God, his purity of heart. I would be pure, as he is pure. Then shall I see him, as it were, with open face, and be changed into the same image, as from glory to glory.

"EAT, O FRIENDS, DRINK; YEA, DRINK ABUNDANTLY,  
O BELOVED."

Is this thy voice, O Jesus, and is the banquet all prepared, and are we welcome to the feast? Yes, it is thy voice, "Eat, O friends, drink abundantly, O beloved." Not as aliens, not as strangers, but as *friends*, as beloved ones, are we welcome to the feast. Greeted with the smile of thy approbation, we approach, we come, we cannot stay away. We sit down, and are refreshed. The love that beams from thy face sweetens all that we receive, and we cannot chide ourselves if we would, so unbounded, so free, seems thy compassion toward us. We can only eat, and adore; fill our vessels, and come for more supplies, and still

thy mercy is the same, ever flowing on, as constantly as our wants are recurring. God and man, how intimately connected, and how sweetly united by the golden chain of love. Severed, rent asunder by the fall, but extended again to man, through Jesus. He is the golden link that binds again the soul to God and God becomes again our God, and our Father. Glory to God for Jesus, the rock of my salvation, on which I stand secure, upheld by the oath and the promise of God.—German saint.

#### SACRED MEDITATIONS.

Away back in the centuries lived a saintly man—Jan Van Rnysbroeck—he devoted the latter years of his life to the deeper things of God. He gave this testimony:

“The soul that has stood in the presence of Christ experiences a great sweetness, which deepening, passes into that holy joy that is the yielding of the soul to the divine love. If every earthly pleasure were melted into a single experience and bestowed upon one man, it would be as nothing when measured by the joy of which I write; for here it is God who passes into the depths of us in all his purity, and the soul is not only filled but overflowing. This experience is that light that makes manifest to the soul the terrible desolation of such as live divorced from love; it melts the man utterly; he is no longer master of his joy.”

In “Revelations of Divine Love,” by Juliana of Norwich the writer says:

“God is nearer to us than our own soul. He is the ground, he is the substance, he is the teaching, he is the teacher, he is the end and the meed for which every soul travaileth. Till I am one with him, I may never have full rest nor bliss.

“The goodness of God is the highest prayer, and it cometh down to the lowest part of our need. It quickeneth our soul and bringeth it on life, and maketh it for to waxen in grace and virtue. It is nearest in nature; and readiest in grace; for it is the same grace that the soul seeketh, and ever shall seek till we know verily that he hath us all in himself enclosed.”

#### DIVINE UNION AND SPIRITUAL TORRENTS.

No one set forth more beautifully the virtues of the holy life than Madame Guyon, of France. She lived and died within the pale of the Catholic Church which persecuted her for her holiness and imprisoned her for her profession of grace. She wrote various books on Divine Union, etc., and one of her most extraordinary books was called “Spiritual Torrents.” The thesis of her book may be briefly set forth as follows: “There are three classes of souls that may be compared to rivers flowing toward God as their ocean.”

1. Some moving toward him sluggishly and feebly.
2. Some proceeding decidedly and rapidly.
3. Some advancing with headlong impetuosity.

## SOULS OF THE FIRST CLASS.

"These advance slowly and feebly. They deal much with the outward life, and are very dependent on outside sources of help. They are like pumps that give water only when worked. They are only able for service in conjunction with others. They have great desire to be always doing. At one time they do wonders, at another they only creep. They are easily discouraged, and are often scrupulous and fettered by their own 'ways.' They are full of plans how to seek God and to continue in his Presence, but all this by their own efforts, aided by grace.

## SOULS OF THE SECOND CLASS.

"These are like large rivers which move with decision and rapidity, yet they are dull and sluggish compared with the impetuous torrent described later on. Souls of the second class are drawn out of the first (the feeble rivers), gradually or suddenly, by God taking hold of them.

"These souls are so full of light and ardent love that they excite the admiration of others, for God seems to give them gifts upon gifts, graces, light, visions, revelations, ecstasies. Temptations are repelled with vigour; trials are borne with strength. Their hearts are enlarged, and they gladly make great sacrifices for God and souls.

*The dangers in the "way of light."*

"These souls are often admired too much, and their minds are thus diverted to themselves. They

are caused to rest in the gifts of God, instead of being drawn to run after God through his gifts.

"The design of God in pouring out his graces so profusely is to draw them to himself, but they make a different use of his mercies. They rest in his gifts, look at them, appropriate them to themselves, and thus give place to vanities, self-complacencies, self-esteem, and preference of themselves to others.

*The characteristics of this stage.*

"These souls are beautiful as regards themselves, and greatly help others, yet they often exact too much from them and are 'tried' by their inconsistencies. *They are not able to help weak souls according to the degree they are in*, and consequently often put them out of the right path.

"Souls who have thus been taken hold of by God possess so much (and that so decidedly from him), that they do not believe there is anything greater. They have much more difficulty in entering the life of pure faith than the feeble ones, for they are loaded with spiritual riches.

"They are firm in their opinions, and as their grace is great, they are the more assured concerning them. They are discreet and prudent, and carefully guard themselves from taking any wrong step. They often enjoy 'interior silence,' a delightful peace, and communings with God which they can easily describe.

"They use the terms of death, and they do truly 'die,' as far as their own efforts are con-

cerned, to the world and to all exterior things, but they have *not died to all interior possessions*, so as to possess nothing excepting as in God.

"They desire to be '*nothing*,' and to have deep humility, but this is more in the sentiment and not in the real inward meaning of self-effacement, for this sentiment and partial knowledge sustains the soul in its own life (Luke 12:6).

"Some souls in the 'way of light' do not enjoy these abundant gifts, but simply a deep-seated strength and a gentle, peaceable, pervading love. Such are skilful in covering their subtle faults from themselves and others by making for them some good excuse.

"These rich souls do not often reach God as their only centre whilst in this world. They are too loaded with his gifts, and few have the courage, after possessing so much, to consent to (apparently) lose all. *Esteem of our own spiritual possessions is an obstacle harder to be overcome than the greatest sins*. God never violates our liberty, and so he leaves these souls to take pleasure in their own sanctity.

*How to help these souls.*

"They need the heavenly vision of a deeper life in God, far beyond all this. They need to know that God gives them so much in the way of gifts *because of their weakness*, rather than because of their strength. They should be gently led from the sensible (i. e., conscious) life, to rely upon the Divine life; from the 'perceived' (visi-

ble), to the very certain 'darkness' (i. e., apparent blindness) of pure faith. They should be encouraged to lay no stress upon all their experiences, nor to look at their gifts and graces, so that they may not rest in them for a moment, but to pass beyond them to the Giver (Phil. 3:10; 1 Cor. 8:2).

*"When dryness begins the senses experience pain in remaining long in prayer, but the soul must be firm in not shortening its time of waiting upon God. The strength of the soul is not equal to bearing such a trial for long, so that the Lord manifests himself quickly again. He will gently teach it to let him go and return without being disturbed.*

*"After the intense joy of his manifested presence, the bereft soul is disposed to fight hard against his withdrawal, but in reality it is its 'own' satisfaction it seeks; it loves for the pleasure of loving. It is the 'own' in its most subtle form in relation to Christ that now needs purifying. The soul is willing to suffer, provided it has the manifested presence of the Well-Beloved, but it must learn to be faithful without any sign that he is pleased. It must be true without being so for reward!*

*"The soul honestly seeking to know God, and willing to be taught of him, is soon caused to know wherein it comes short. It has no peace, even in peace itself, until it follows on to know the Lord. The torrent cannot rest short of the ocean. With*

a ceaseless cry after God, he leads the soul on, and it enters upon the next degree, in the Way of Faith.

#### SOULS OF THE THIRD CLASS.

"These are like Torrents which have their source in God, and enjoy not a moment's rest until they are lost in him. Nothing stays their progress, and they run with a rapidity which strikes fear into the boldest. They are drawn from among the feeble ones (the first class), or from the souls in the 'way of light' *when any of these have courage to part with their rich experiences* and to press on to know God.

#### THE FIRST DEGREE.

"God commences his work in a soul by causing it to feel the estrangement from himself. It is given a true grief for its sins and sees a rest in God afar off, the sight of which re-doubles its restlessness, and increases the desire to reach it.

"It seeks at first in outside means what it will never find except within. The wound is in the heart. Unsatisfied, these souls become more eager, and struggle with all in themselves that hinders, but the fight only increases their sense of helplessness.

"In the mercy of God, help is sent them, and they are instructed to seek within what they have looked for without; at last they find they have the treasure within them that they sought afar off. (Gal. 1:15, 16).

*The experience of the soul.*

"It is now nothing but ardour and love; all earthly pleasures are not comparable to one moment of the joy it tastes. Its prayer is uninterrupted, becoming so ardent that it cannot contain it. Its senses (i. e., feelings or sensibilities) are so much centred, and its recollection in God so strong, that it would fain be in perpetual solitude with its Well-Beloved; for it is not sufficiently established to be undisturbed by ordinary conversations, so it is disposed to shun them.

"The Well-Beloved is so manifestly in possession that he rapidly reproves for an idle look or hasty word, and it changes more in one day than in years before. It seems as if sentinels were placed over all the senses, and as if it were no longer held to earth, so much does it feel detached therefrom.

"The soul is so full of what it 'feels,' that it would fain impart it to the whole world. Its words are all fire and flames, and it is fertile in beautiful thoughts; full of deep lively feelings; *all reasonings are swallowed up in ardent love, and one word from God awakens afresh the love that burns it.*"



### HUMILITY.

"Where there is holiness there is Humility. It is a Christian grace hard to define, but which implies at least a quiet and subdued, a meek and forbearing spirit. Whatever may be our supposed gifts and graces, whatever may be internal pleasures and raptures, they are far from furnishing evidence of completeness of Christian character **without humility**. It is this grace which perhaps more than any other imparts a beauty and attractiveness to the religious life; and which, while it is blessed with the favor and approbation of God, has the additional efficacy of disarming, in a considerable degree even the animosity of unholy men. It has the appearance of a contradiction in terms but is nevertheless true, that he who walks in humility walks in power."

## CHAPTER IV.

### THE BEAUTY OF HOLINESS IS THE BEAUTY OF HUMILITY.

"The Christian is like the ripening corn, the riper he grows, the more lowly he bends his head."

—Guthrie.

Humble and teachable and mild,  
O may I, as a little child  
My lowly Master's steps pursue!  
Be anger to my soul unknown;  
Hate, envy, jealousy, be gone;  
In love create thou all things new.

"Be clothed with Humility," says the Scriptures. 2 Peter 5:5.

In order to obtain anything of God's grace the soul must be broken and brought to a state of deep humility. Human nature is proud, self-willed, arrogant. We must bow down in the depths of humility in order to obtain God's grace in justification, and in order to obtain the deeper, more blessed, more precious grace of sanctification a further humbling must take place and there must be the dying out of the self-life—pride, self-sufficiency and self importance.

Humility is a grace. It cannot be self-induced. God's grace alone can produce it.

God's humbling grace works a work in the human soul that is transforming and sanctifying. One has expressed it thus:

The proudest heart that ever beat  
Hath been subdued in me;  
The wildest will that ever rose  
To scorn thy cause and aid thy foes  
Is quelled, my God, by Thee.

The saint that wears heaven's brightest crown  
In lowliest adoration bends;  
The weight of glory bows him down,  
The most when most his soul ascends:  
Nearest the throne itself must be  
The footstool of Humility.

Humility is one of the laws of soul growth. Matt. 18:4. "Whosoever therefore, shall humble himself (as this little child) shall be greatest in the Kingdom of heaven."

Humility is the way to success. 2 Chron. 12:12. "And when he humbled himself . . . . . things went well."

The way of Humility is the way of salvation and soul recovery.

When John Wesley was seeking converting grace he consulted very freely Peter Bohler the Moravian preacher. After one of those conversations Bohler said of Wesley: "He wept bitterly while I was talking upon the subject, and afterwards asked me to pray for him. I can freely affirm that he is a poor broken-hearted sinner hungering after a better righteousness than that which he has hitherto, even the righteousness of Christ."

The way of Humility is the way of soul restoration.

David the backslider in Psalm 51, cries out with a broken spirit and a contrite heart: "Restore unto me the joy of thy salvation."

Peter in his humiliation, after denying the Lord, "wept bitterly" and evidently wept his way back to Jesus as the next time we met him the Lord holds that wonderful dialogue with him: "Simon Peter lovest thou me more than these? . . . Simon, son of Jonas, lovest thou me? . . . . Simon, son of Jonas lovest thou me? . . . . To all of which Peter replied, "Yea, Lord, thou knowest that I love thee . . . . Lord thou knowest all things; thou knowest that I love thee. . . . Jesus saith unto him: "Feed my sheep."

Humility is God's method of growth in grace. Humility is opposed to ostentation, to self-seeking, to self-aggrandizement, and self-advertisement. As one grows Christlike this selfhood fades and dies. Christ was constantly teaching humility to his disciples by precept and example. He himself was a perfect example of humility. "In his humiliation his judgment was taken away." Acts 8:33. He refused to advertise himself. John 7:3-6. He hid himself from the crowd when his successes and victories would force them to make Him king. He had the lowly mind. "I am meek and lowly." Matt. 11:29.

Humility of soul means the dying out of the ego—the personal pronoun I.

Mark Guy Pearse in his "Thoughts on Perfection," says:

"But this agonized effort to make ourselves perfect is not always a failure. Sometimes it actually succeeds—then indeed only most completely to fail. Taking hold of the rebel self, another part of the same self saith, 'Now I am going to make thee perfect.' And self chips and hammers at self to bring it into shape, and hacks and hews at self until it fits into the ideal mold. And then it is polished with much sulphuric acid and sand-paper and a host of processes are gone through,—with what result? This—that at last there is turned out the most unhappy thing that it has ever been our misfortune to meet—*from five to six feet of polished I*. A great mass of self-consciousness. How could it be otherwise? All the thoughts, all the desires, all the aims of life have been set upon self. And now this same perfected 'I' becomes the standard by which everything is measured and to which everybody must conform, or there is no hope for them in this world or any other. This, as we have seen is Phariseeism.

"Verily, if that be all, let us rather die in despair. If Holiness, or Perfection, or the Higher Life—call it what you will—is a something that is to set me up on a pedestal, and exalt me in wretched consciousness of my superiority to other people, let us pray God to bury us underneath the pedestal. There will be more hope for us, and we shall be a great deal nearer to the kingdom of

heaven. If that is perfection, the best prayer we can make is to be saved from it forever and ever. *Thank God that is not His way of holiness."*

The Way of Humility is the way into the deeper things of God. The saintly Alfred Cookman tells the following experiences:

"Some years since, at the Penn's Grove Camp Meeting, after the Holy Ghost had been given as a sanctifier, I found myself drawn out for more of God. I could scarcely define my feelings, but there was a going out after God. When surrounded one day with a few Christians, struggling up to enjoy God as never before, this suggestion came: 'You have been trying to get up; are you willing to sink down?' 'Yes,' I answered, 'any way; if I may find him thus, let me sink in the depths.' Then I began to feel that I was going down, and with this there came a realization of love, as I had never known before, and it filled my body, soul and my entire being. O how I loved his children and his Word. I asked, 'What does this mean?' 'God is love.' This was the consciousness of love that filled my whole spirit."

Among the early Methodists no man shone for God more brightly than William Carvosso. He was eminent for his humility and piety and enjoyed the most wonderful manifestations of grace and glory.

The following testimony was given by him:

"I have sometimes had seasons of remarkable visitations from the presence of the Lord. I well

remember on one occasion, while paying a visit to my Cambone friends, I was one night in bed, so filled, so overpowered, with the glory of God that, had there been a thousand suns shining at mid-day, the brightness of that Divine glory would have eclipsed the whole! I was constrained to shout aloud for joy. It was the overwhelming power of saving grace. Now it was that I again received the impress of the seal, and the earnest of the Spirit in my heart. Language fails in giving but a faint description of what I then experienced. I can never forget it in time, nor in all eternity. Many years before, perhaps not fewer than thirty, I was sealed by the Spirit in a somewhat similar manner. While walking one day between Mousehole and Newlyn, I was drawn to turn aside from the public road, and, under the canopy of heaven, kneel down to prayer. I had not long been engaged with God before I was so visited from above, and overpowered by the Divine glory, that my shouting could be heard at a distance. It was a weight of glory that I seemed incapable of bearing in the body; and I, therefore, cried out (perhaps unwisely), 'Lord, stay Thine hand!' In this glorious baptism, these words came to my heart with indescribable power, 'I have sealed thee unto the day of redemption.' Giving glory to my God, I can say, to the present moment, I feel the blood of Jesus Christ cleanseth me from all sin. I am become a living temple, glorious all within. I can now love God with all

my heart, with all my mind, and with all my strength. My inward heaven of joy and peace was, I think, never so great as of late. O Lord, help me to make some suitable return of love and gratitude."

Christ with me, Christ before me,  
Christ behind me, Christ within me,  
Christ beneath me, Christ above me,  
Christ on my right, Christ on my left,  
Christ in the fort, Christ in the chariot seat.  
Christ in the heart of every man who thinks of me,  
Christ in the mouth of every man who speaks of me,  
Christ in every eye that sees me,  
Christ in every ear that hears me.

—Ancient Prayer.

Some years ago a few ladies met together in Dublin to read and study the Scriptures. One observed, in reading Mal. 3:3, that there is something remarkable about the expression, "Shall sit as a refiner," etc. One of the ladies promised to call on a silversmith, and report what might be said on the subject. She went accordingly, and, without telling the object of her errand, begged to know the process of refining silver, which he fully described. "But, sir," said she, "do you sit while the work of refining is going on?"—"Oh, yes, madam!" he replied; "I must sit with my eye steadily fixed on the surface; for, if the time necessary for refining be exceeded in the slightest degree, the silver is sure to be injured." At once she saw the beauty, and the comfort too, of the passage, "He shall sit as a refiner and purifier of silver." As the lady was leaving the shop, the silversmith called her back, and said he had still further to mention, that he only knew when the process of purifying was complete, by seeing his own image reflected on the silver.

—Macknight.

## CHAPTER V.

### THE BEAUTY OF HOLINESS IS THE BEAUTY OF CHRISTLIKENESS.

"In the actions of Christ, you see the most amazing humiliation and divine glory: love to God in the highest exertions, and at the same moment the utmost love to God's enemies. He appeared most zealous for God's justice, and yet suffered most awfully from justice: he displayed the most illustrious holiness; and yet was treated as the most guilty man that ever lived in the world: he was dealt with as most unworthy, and yet was never more worthy than when he sweat blood in the garden, and died on the cross: he suffered most extremely from those very persons to whom he showed the greatest love: and when he was most of all in the power of his enemies, he then gained the most glorious victory over his enemies. This is the glorious person who is the supreme object of your love: and is he not worthy of your utmost esteem, your ardent desire, your strongest good will, and your most intense delight? This is the great God-man who ought to be the end of all your studies, the end and matter of all your sermons, and the end of your life and existence for time and eternity."

—Ryland.

Much of the Christianity of our day is disappointing because it seems to fall short of real Christlikeness. People naturally expect that we who profess Christ should become like Christ. Paul in Phil. 2:5, says: "Let this mind be in you which was also in Christ Jesus." In other words, be Christlike. Christlikeness cannot be attained by the mere effort of morality or moral culture.

The Christlike life can only be achieved by holy men and women. There must be the inward

work, first of the Spirit of the Lord in the heart; there must be the inward cleansing of the blood; there must be the stamping of the Divine image upon the heart purified by sanctifying grace. Wesley sings:

“Rest for my soul I long to find;  
Savior of all, if mine thou art,  
Give me thy meek and lowly mind,  
And stamp thine image on my heart.”

To be Christlike means a holy combination of the qualities of Righteousness and Compassion and Love. When the Spirit descended on Jesus it was in the form of a dove.

The dove hath neither claw nor sting,  
Nor weapon for the fight,  
She owes her safety to her wings,  
Her victory to flight.

Christlikeness in the believer makes him suffer long for righteousness' sake.

When on a certain occasion Archbishop Fénélon, that holy man of France, after having experienced much trouble and persecution from his opposers, was advised by some one to take greater precautions against the artifices and evil designs of men, he made answer in the true spirit of a Christian, “*moriāmur in simplicitate nostra*,” ‘let us die in our simplicity.’ He that is wholly in Christ, has a oneness and purity of purpose, altogether inconsistent with those tricks and subterfuges, which are so common among men. He walks

in the broad day. He goes forth in the light of conscious honesty. He is willing that men and angels should read the very bottom of his heart. He has but one rule. His language is, in the ordinary affairs of life as well as in the duties of religion, 'My Father, what wilt thou have me to do?'—This is Christian simplicity; and happy, thrice happy is he who possesses it."

Christlikeness will produce in us a sweet reasonableness and correct those tendencies toward self-will and arbitrariness so common to human nature. It will arrest leanings toward fanaticism. It will make us teachable, docile and considerate for others and their opinions. Dr. Steele, writing of the fanatic which is the creature of loveless light, says:

"He abjures and pours contempt upon that scintillation of the eternal Logos—human reason. This lighted torch, placed in man's hand for his guidance in certain matters, he extinguishes in order ostensibly to exalt the candle of the Lord, the Holy Ghost, but really to lift up the lamp of his own flickering fancy. He who spurns the spirit will be left to darkness outside the narrow sphere of reason; and he who scorns reason will be left to follow the hallucinations of his heated imagination, instead of the dictates of his common sense. The fanatic degrades the word of God by claiming for himself an inspiration equal to its theopneustic utterances. The fanatic imagines he has a manifestation of God so immediate

that he no longer needs the ordained means of grace. He is characterized by acts professedly prompted by the Spirit, but which are contrary to both reason and the Word of God."

Likeness to Jesus produces his patience and his attitude of soul when suffering and trials come. Madame Guyon has well said:

"Holy souls are without impatience, but not without trouble; are above murmuring, but not above affliction. The souls of those who are thus wholly in Christ may be regarded in two points of view, or, rather, in two parts, namely, the natural appetite, propensities and affections, on the one hand, which may be called the inferior part; and the judgment, the moral sense and the will, on the other, which may be described as the superior part. As things are in the present life, those who are wholly devoted to God may suffer in the inferior part, and may be at rest in the superior. Their wills may be in harmony with the Divine will, they may be approved in their judgment and conscience, and at the same time may suffer greatly in their physical relations and in their natural sensibilities. In this manner, Christ upon the cross, while His will remained firm in its union with the will of His heavenly Father, suffered much through His physical system; He felt the painful longings of thirst, the pressure of the thorns and the agony of the spear. He was deeply afflicted also for the friends He left behind Him, and for a dying world. But in His inner

and higher nature, where He felt Himself sustained by the secret voice uttered in His sanctified conscience and in His unchangeable faith, He was peaceful and happy."

In the Christlike life Christ becomes all in all. Col. 3:11. We see this beautifully illustrated in the experience of Count Zinzendorf of the Moravian Church. Writing of him one has said:

"Three things mark the crisis of the life of Zinzendorf, the great count who presided over the affairs of the Moravian Church. In the first place, when he utterly surrendered himself to God for service, he took this motto, 'Henceforth I will account that to be my native land which for Christ's sake has most need of my labor.' Then a little later in his life he uttered this grand sentiment, 'I would rather be hated for Christ's sake than be loved and adored for my own;' and when that dear man of God had got over those two great strides in his spiritual history—that any land was like his native land to him that needed him most, and that for the sake of Christ he would rather be hated than be loved of all men when not conformed to His image—he reached another height about as near to heaven as a man can get in this life. He said, 'Amid all my toils and trials for my Master I seem to be like one that is treading on air.' "

He had found the great secret of life—a secret that is open to every one of us who will surrender wholly to God and meet all His conditions.

One who had entered into spiritual rest and was experiencing a great passion for being like Christ thus describes some soul sensations passed through:

"It is by looking to Jesus," or "*looking at Jesus*, that we are *changed into his image*." It struck my mind with peculiar force, and produced such a thrill of holy joy as I cannot describe. *I was then looking at Jesus*. He seemed standing before me, arrayed in glory and beauty that surpassed all I had even before conceived of, and looking upon me with a look of tender regard, benignant love and divine complacence, seemed to *claim me for his own*. My soul was so captivated with the charms of the adorable Redeemer, that when my leader spoke of being *changed into his image*, I felt such a transport of bliss, as nearly overpowered me. Oh! thought I, to be assimilated to *His glorious likeness*—to be a partaker of *His nature*—to be "one with Him!" What ineffable felicity—what overwhelming glory—what amazing exaltation! for an abject worm of earth, to be changed into the image of Jesus! And this is *my privilege*! I, who am "less than the least of all saints." I, who am the most unworthy of so distinguished a favor, thus honored, thus blessed of God! Heretofore my heart has borne but the mere outlines of that glorious image; but now, I am to receive the *full impress*!. Yes, *now*, while I am *looking at Jesus*! *now*, he is moulding me and fashioning me after his own lovely likeness! My

soul is in his hands, *passive* as clay in the hands of the potter. Jesus is making me all glorious within! I shall be *like him*! I have fixed my eyes upon him, never more to remove them thence, and it is by *looking* at him that I am to be conformed to his likeness! O! such a fullness of love and peace, and joy in the Holy Ghost. I seemed, indeed, "filled unutterably full of glory and of God." As I came home, Jesus seemed *walking* with me, and communing with my heart by the way. When I retired to my chamber, his presence accompanied me, and his glory appeared to fill the room! For several hours, I could not sleep. My heart was in such raptures of joy, that I could not become sufficiently composed to sleep. At length, exhausted nature sank into repose; but still my mind was occupied with the same glorious object. Often I would awake in ecstasies, exclaiming "Jesus! O, thou art my Savior—'my Redeemer from all sin'—my happiness—my heaven!" I have since, enjoyed the same delightful consciousness of his presence, who is the life of all my joys, and am still enabled to keep my eyes unwaveringly fixed upon him. I see clearly that this is the way, and the *only way* to *abide* in his love, and to have the *continued victory* over the world, the flesh, and Satan, viz: to keep *looking* at *Jesus*.

When Bishop Hamline was in the height of his usefulness, fulfilling all known duty and attentive to the public and private means of grace, he yet became convinced that his devotions were not

as fervent and vital as they might be, that he was lacking in full confidence in drawing nigh to God, that his temper was not always in subjection, and that a sense of unfitness and unworthiness hampered him in his ministerial efforts. Once while walking to church with his wife, he stopped short and exclaimed in his distress, "I could prefer strangling and death to such a state," and yet he was popular, preaching to overflowing congregations. At the first opportunity he threw himself down at the altar and implored the full baptism of the Holy Ghost. The hours passed. He renewed the struggle. He could eat little. He prayed much. He was often in his chamber, kneeling in supplication. A new view of full salvation was given to him. He describes it himself:

"While entreating God for a clean heart my mind was led to contemplate 'the image of Christ' as the single object of desire. To be Christlike, to possess 'all the mind that was in' the blessed Savior; and this became the burden of my earnest prayer.

And the thought occurred to him. Why not take that image, and take it now? He said:

"Give Him your sin and take His purity. Give Him your shame and take His honor. Give Him your helplessness and take His strength. Give Him your misery and take His bliss. Give Him your death and take His life everlasting. Nothing remains but that you take His in exchange. Make haste! Now, just now, He freely offers

you all, and urges all upon your instant acceptance." He adds: "Suddenly I felt as though a hand omnipotent, not of wrath but of love, were laid upon my brow. That hand, as it pressed upon me, moved downward. It wrought within and without, and wherever it moved it seemed to leave the glorious impress of the Savior's image. For a few minutes the depth of God's love swallowed me up; all its billows rolled over me."

Under this influence he fell to the floor and cried out in joyful emotion that he had found the fullness, and ever afterward while he lived he was a willing witness to the power of God to make of believers a contented, satisfied and joyful people, and it was the chief burden of his life to lead souls to the Savior into whose perfect likeness he had been transformed.

Cecil has said, "The union of saints results from union with Christ, as the loadstone not only attracts the particles of iron to itself by the magnetic virtue, but by this virtue it unites them to one another." This attachment to Christ furnishes the soul a great incentive to be true and steadfast in all circumstances. The Christian devoted to Christ can sing:

"Though I am now on hostile ground,  
Christ for me! Christ for me!  
And sin beset me all around,  
Christ for me! Christ for me!  
Let earth her fiercest battles wage,

And foes against my soul engage,  
Strong in his strength I scorn their rage,  
Christ for me! Christ for me!

“And when my life draws to its close,  
Christ for me! Christ for me!

Safe in his arms I shall repose,  
Christ for me! Christ for me!

When sharpest pains my frame pervade,  
And all the powers of nature fade,  
Still will I sing through death's cold shade,  
Christ for me! Christ for me!”



### CONSECRATION

"The body with all its members; the mind with all its faculties; the soul with all its affections, tastes and appetites; the substance with all its gains and uses, including business pursuits and social relations, recreations, education, thought and reading, embracing all our advantages natural and acquired; indeed, our whole life, together with our death, grave and memory, must be given to Christ and placed under contribution for His glory."

"Whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore or die we are the Lord's."

"Living, dying, suffering, rejoicing, resting, toiling, we are the Lord's, entirely His for time and eternity."

## CHAPTER VI.

### THE BEAUTY OF HOLINESS IS THE BEAUTY OF CONSECRATION.

Take my soul and body's powers:  
Take my memory, mind, and will;  
All my goods, and all my hours;  
All I know, and all I feel;  
All I think, or speak, or do;  
Take my heart, but make it new.

Now, O God, thine own I am,  
Now I give thee back thine own;  
Freedom, friends, and health, and fame,  
Consecrate to thee alone:  
Thine I live, thrice happy I;  
Happier still if thine I die.

Consecration does not mean the giving up of our sins or vices or depraved appetites, or forbidden indulgences; these things we renounce, cut out, abjure. It is that state in which all our ransomed powers are devoted, dedicated, consecrated to God. The language of consecration is thus put by a certain writer:

“I am willing  
To receive what Thou givest;  
To lack what Thou withholdest;  
To relinquish what Thou takest;  
To suffer what Thou inflictest;  
To be what Thou requirest;  
To do what Thou commandest.”

## CONSECRATION.

Romans 12.

The Language of Consecration.—“I beseech you.”

The Subjects of Consecration.—“Brethren.”

The Motive of Consecration.—“Mercies of God.”

The Area of Consecration.—“Your bodies.”

The Quality of Consecration.—“Living sacrifice.”

The Sanity of Consecration.—“Reasonable service.”

The object of Consecration.—“May prove what is that good, and acceptable, and perfect will of God.”

Consecration carries with it the one great dominant thought or truth of being set apart.

“Set apart”—a chosen vessel

To the King of kings,

“Set apart,” forever severed

From all earthly things.

“Set apart”—to bear the fragrance

Of his blessed name,

And with him to share the suff’rings

Of a cross of shame.

“Set apart”—no reputation

On this earth had he,

For thy sake reproach fell on him,

For his sake on thee.

“Set apart”—to walk with Jesus,  
God’s beloved Son,  
This the record of thy journey—  
“And they two went on.”

One of the best hymns of Consecration is that hymn of Miss Frances Ridley Havergal. It reads thus:

“Take my life and let it be  
Consecrated, Lord, to Thee:  
Take my moments and my days,  
Let them flow in ceaseless praise.

“Take my hands and let them move  
At the impulse of Thy love:  
Take my feet and let them be  
Swift and beautiful for Thee.

“Take my silver and my gold—  
Not a mite would I withhold:  
Take my intellect and use  
Every power as Thou shalt choose.

“Take my voice and let me sing  
Always, only, for my King:  
Take my lips and let them be  
filled with messages from Thee.

“Take my will and make it Thine,  
It shall be no longer mine:  
Take my heart, it is Thine own;  
It shall be Thy royal throne.

“Take my love, my Lord, I pour  
At Thy feet its treasure store:  
Take myself, and I will be,  
Ever, only, all for Thee.”

This hymn suggests the extent of consecration or in other words the manifestation of real consecration in personal and practical life through all the ramifications thereof.

I. The Consecration of Life. “Take my life and let it be.”

Real Consecration shows itself in the life, and it should be the burning ambition of every believer to live the consecrated life. Those saints who have impressed their time and age have borne in their daily constant living the marks of dedication to God. Every consecrated soul may say with Paul, Gal. 6:18: “I bear in my body the marks of the Lord Jesus.”

II. The Consecration of Time. “Take my moments and my days.”

We should give our *time* to God. When this is consecrated to God there will always be time to put into the Lord’s service. Many people say: “I have no time to pray, no time to read the Bible, no time to attend church, or go to prayer meeting,” but in real consecration this does not happen as the genuinely consecrated soul always has time for God and his services.

III. The Consecration of the *hands*. “Take my hands.”

This means that when the hands are consecra-

ted to God they will be kept clean and kept out of all unholy business. Consecrated hands mean that the pen will not write that which God cannot bless, will not play that which grieves the Spirit in recreation, will not touch anything that is impure, unclean and that is not of good report.

IV. The Consecration of the feet. "Take my feet and let them swift and beautiful for thee."

Consecrated feet will not take us where God will not bless us. We will keep off the Devil's territory. Consecrated feet will walk in the way of God's commandments and will not walk in paths of questionable resort. Consecrated feet will not take us to the theatres, the movies, the dance and other worldly and perilous places. Many young people will save themselves great trouble if they recollect that consecration applies to the feet and many Christian people will strengthen their testimony and increase their influence for God by remembering that the consecration of the feet means keeping out of and away from all those paths and by paths which lead not to the King's highway of holiness.

V. The Consecration of Property and Money. "Take my silver and my gold."

Where real consecration exists there will be money for God and His cause because the law of the tenth will be observed and perhaps more. Our silver and gold laid upon the altar of God will mean abundance of money for the Lord's work at home and abroad.

Consecration applies to the pocket book and the income. We recognize that we are only stewards or trustees of the money and property that comes in our hands—God has a claim on it and we recognize it when he draws upon us.

VI. The Consecration of the Intellect. "Take my intellect and use."

This means all our intellectual powers placed upon the altar so that our thinking and reading and study and theology and philosophy will all be along lines well pleasing to the Lord. Paul, Luther, Wesley placed their intellects upon the altar of consecration, hence they became mighty leaders of God's people. Where there is consecrated intellect there will be no skepticism, no modernism, no higher criticism. Today our Protestantism is menaced by an intellectuality that is not consecrated, hence we are flooded with unbelief. A consecrated believer with intellect laid upon God's altar never wanders into the by-paths of speculative philosophy; he believes his Bible, he believes in the things divinely revealed, he enjoys the "inner light" which comes from the illumination of the Holy Spirit.

Consecration of the thinking and reasoning powers will produce wisdom in the life and character. Alfred Cookman says:

"How can it be otherwise? If the third Person in the Trinity comes to abide in our heart, fulfilling his own promise in teaching us all things, revealing Christ in our consciousness as

our Wisdom (and to me that means more than the Church now conceives), we shall make wonderful progress in wisdom. Not that a holy person will not blunder; but God will help you to perceive his truth. His character, modeled after the Divine pattern, will be impelled by the Divine impulse. When Jesus sent out his ambassadors, he said, "Be wise as serpents and harmless as doves." That, I think, means the blending of purity and prudence. The Holy Ghost does not come to teach any new doctrine, or to testify of himself, but of Christ. The very best minds are likely to be tempted in this direction for the sake of holiness.

VII. Consecration of the Voice. "Take my voice and let me sing."

The consecrated voice will mean singing for Jesus and the refusal to use the God-given powers of the voice for the world and the amusement only of the people. This applied to singers will mean songs sung to God's glory; to preachers the use of the voice to publish salvation; and to God's people the use of the voice in prayer, in testimony, in consecration for God's glory. Sankey dedicated his voice to sing salvation and it was heard on two continents. Bliss' consecrated voice was blessed to multitudes. Sweeney and a great host of holy singers dedicated their voices to sing Redemption's story and countless thousands were won for God. Some years ago a noted opera singer was converted in a holiness tent meeting. She at once

left the stage, consecrated her powers of voice to God's glory and gave herself to God's work thrilling thousands with her message of free and full salvation through sacred song.

VIII. The Consecration of the Lips. "Take my Lips and let them be."

Consecrated lips will be lips of truth, integrity and love. They will not be lying lips, nor tale-bearing or false witnessing lips. They will not be backbiting lips. They will refrain from uttering those things which bring debate and strife and contention.

Consecrated lips will be loving lips and kind, bitter things they will not utter, the unclean they will not speak, truth and righteousness and things pure and holy will be the theme of conversation. They will be praying lips ever burning with holy desire, expressing itself in intercession and prayer for every soul need and the deeper things of the Spirit.

Consecrated lips will be lips of prayer and devotion.

"One of the saints seeing a river flowing rapidly by, cried out, 'My soul must ever thus press forward till it falls into the ocean of the divinity, which is its origin.' St. Frances contemplating a delightful stream, on the banks of which she was kneeling in prayer, was wrapt into an ecstasy, and sweetly repeated these words: 'Thus gently and softly flows thy grace, O God!' Another seeing the trees in full bloom, sighed and said, 'Alas!

why am I alone without blossom in the garden of the Church?" Another seeing a brood of chickens gathered together under the wings of a hen, exclaimed, 'Preserve us, O Lord, under the shadow of thy wings!' Another seeing a flower turning through the day towards the sun, said, 'When, O God, shall my soul thus faithfully follow the attractions of thy bounty?' Another seeing some pansies, fair to the eye, but devoid of all scent, remarked, 'Such are my thoughts, beautiful in words, but wholly ineffectual, producing nothing.'

"Thus may we derive good thoughts and holy aspirations from everything that presents itself to us, amidst the variety of this mortal life. Unhappy they who separate creatures from the Creator to make them the instruments of sin! But most happy they who employ creatures for the glory of verity! St. Gregory Nazianzen said, 'I endeavor to turn all things to my spiritual profit.'"

IX. The Consecration of the Will. "Take my will."

The consecration of the will means the will power dedicated to God, hence the will brought into unison with God. "Thy will be done" becomes the language of the soul. A consecrated will will not bend to every pressure brought upon it but is fixed in God. Well has Dr. Upham said:

"A fixed, inflexible will is a great assistance in a holy life. Satan will suggest a thousand reasons, why we should yield a little to the temptations by which we are surrounded; but let us ever

stand fast in our purpose. A good degree of decision and tenacity of purpose is of great importance in the ordinary affairs of life. How much more so in the things of religion? He, who is easily shaken, will find the way of holiness difficult—perhaps impracticable. A double-minded man, he, who has no fixedness of purpose, no energy, of will, is ‘unstable in all his ways.’ Ye, who walk in the narrow way, let your resolution be unalterable. Think of the blessed Savior. ‘My God, my God, why hast Thou forsaken me?’ Though he was momentarily forsaken, at least so far as to be left to anguish inconceivable and unutterable, his heart nevertheless was fixed, and he could still say, ‘My God, my God.’ ”

X. The Consecration of the Heart. “Take my heart.”

The heart consecrated to God means the inward shrine of the life dedicated to God with all its powers and issues. This consecration enables the believer to love the Lord God with a whole-hearted devotion in which the affections are not divided. Real consecration protects us from a divided heart.

Gregory the great said, “A mind occupied with external desires will not glow with the fire of Divine love; and no words will avail to inspire hearts to celestial desires which proceed from a cold heart. Nothing which does not burn itself can kindle flame in anything else.”

XI. The Consecration of our Love. “Take my

love, my Lord I pour at thy feet its treasure store."

This means our affectional nature so consecrated to God that we love God and the things of God supremely.

Love is the master passion of the soul and when regulated by consecrated grace the love powers will not be spent on secondary or trivial matters. Love of Jesus will absorb the soul so that love of self, of the world, of fashion, dress, money, property will be held in check. Many Christians lose their rich experience when they take off the altar their love powers. Young people often break with their consecration by forming affiliations with those who do not love God, business men often lose their blessing by failing to keep on the altar their love for things—money, property, etc. Many Christians take their love power off the altar and go after the love of dress, worldly adornment, worldly amusements, etc. Real consecration of the love powers of the soul expresses itself in the words of Wesley:

"Thee will I love, my joy, my crown;  
Thee will I love, my Lord, my God;  
Thee will I love, beneath thy frown  
Or smile, thy scepter or thy rod.  
What though my flesh and heart decay?  
Thee shall I love in endless day!

"O grant that nothing in my soul  
May dwell, but thy pure love alone:

O may thy love possess me whole,  
My joy, my treasure, and my crown:  
Strange flames far from my heart remove;  
My every act, word, thought, be love."

The affectional powers are fixed on God in real consecration.

"This absolute resolution never to abandon God, nor to forsake his sweet love, serves as a counterpoise to our souls, to keep them in a state of holy equilibrium amidst the disturbing vicissitudes of this mortal life. For as bees, when overtaken by a boisterous wind, take up little pebbles, with which to balance themselves in the air and so withstand its violence; so the soul, by taking up and adhering to the resolution of consecrating herself to God, and of ever loving him, continues always the same and undisturbed amidst the vicissitudes of consolation and affliction, whether spiritual or temporal, internal or external."

XII. The Consecration of the Personality.  
"Take myself and I will be ever only all for Thee."

All our powers are dedicated to God and the life bearing the marks of this complete consecration to God. In this connection we think of Paul when he said: "I bear in my body the marks of the Lord Jesus." The seal of God is on the wholly consecrated. The life manifests it, the deportment shows it. With this whole-hearted dedication to God there will be a transformation and there will be a constant renunciation and repudiation of

worldly standards, fashions and laws. The wholly consecrated person is truly a non-conformist. There is a refusal to conform to this world. A full and complete consecration results eventually in the soul's sanctification and improvement. Let it be remembered that consecration is objective:—"That ye may prove what is that good and acceptable and perfect will of God." Rom. 12:2. "This is the will of God even your sanctification." 1 Thess. 4:3. This is powerfully illustrated in the case of Rev. Thomas Waugh the great preacher-evangelist of English Methodism who tells how he came to realize his Pentecost in his autobiography thus: "I saw very clearly that after Pentecost those early Christians had a fulness of Divine life and Power to which I was a stranger. I realized that while I had the Spirit, I was not filled with the Spirit; that I had welcomed him as guest, but not yet as host, in my heart. I also saw that this glorious fulness was as much for poor me as for Peter, James and John. In New Testament plenitude, however, the Holy Spirit could not come until Christ had ascended. Until he was glorified the Church could not have her Pentecost; and what is true of the Church is true of the individual Christian. I saw that some of my ambitions would have to perish, but I could hold out no longer. My whole being looked up to God and said: 'None of self, and all for Thee; I want what those early Christians got at Pentecost. It is my birth-right in Jesus, and for me as for them; I need it

as much as they did; I am willing, and claim and trust.' I shall never forget that hour. There was no joyous exaltation or deep inrush of emotion but a great calm. I kept on trusting; then the signs and wonders of my longings, hopes, and prayers began to come. Within twenty months I saw 1,800 souls led to Christ, and since then those numbers have reached nearly 90,000 men, women, and children."



### PERFECT LOVE.

"The ground of a thousand mistakes, is the not considering deeply that love is the highest gift of God—humble, gentle, patient love—that all visions, revelations, manifestations, whatever, are little things compared to love. It were well that you should be thoroughly sensible of this. The Heaven of heavens is love. There is nothing higher in religion. There is, in effect, nothing else. If you look for anything but more love, you are looking wide of the mark; you are getting out of the royal way. And when you are asking others, 'Have you received this or that blessing?' if you mean anything but more love, you mean wrong. You are leading them out of the way and putting them upon a false scent. Settle it then in your heart that from the moment God has saved you from all sin, you are to aim at nothing but more of that love, described in First Corinthians 13."

—Wesley.

## CHAPTER VII.

### THE BEAUTY OF HOLINESS IS THE BEAUTY OF LOVE.

O glorious hope of perfect love!  
It lifts me up to things above;  
It bears on eagles' wings;  
It gives my ravished soul a taste,  
And makes me for some moments *feast*  
With Jesus' priests and kings.

Rejoicing now in earnest hope,  
I stand, and from the mountain top  
See all the land below:  
Rivers of milk and honey rise,  
And all the fruits of paradise  
In endless plenty grow.

A land of corn, and wine, and oil,  
Favored with God's peculiar smile,  
With every blessing blest;  
There dwells the Lord our Righteousness,  
And keeps his own in perfect peace,  
And everlasting rest.

O that I might at once go up;  
No more on this side Jordan stop,  
But now the land possess;  
This moment end my legal years,  
Sorrows and sins, and doubts and fears,  
A howling wilderness!

—Charles Wesley.

"Love is the one kind of holiness existing in different degrees in various believers," said an old writer. Holiness has been described as Perfect Love—"The loving God with all our heart, mind, soul and strength, this implies that no wrong tem-

per, none contrary to love, remains in the soul and that all the thoughts, words and actions are governed by pure love."

Love is the master passion of the soul, hence Jesus placed all service and all obedience and all fidelity to him on Love. He said: "Thou shalt love the Lord thy God with all thy strength."

Dr. Daniel Steele in describing his entrance into the experience of Perfect Love said: "This has been accompanied with such a feeling of inward cleanness, that I doubt not that the Purifier has taken up his abode in the temple of my heart. But the direct testimony of the heavenly Guest is Love, Love, all consuming Love, flaming in the heart of Jesus—woe to me, I feel that sin cannot abide the flames of this furnace kindled to such an intensity about me."

One of the most illuminating interpretations of love as set forth in Thirteenth of First Corinthians has been by Professor Drummond in "The Greatest Thing in the World." He sets forth Love Contrasted, Love Analyzed, Love Defended In his analysis of Love he says:

"The spectrum of love has nine ingredients

"Patience—Love suffereth long.

Kindness—And is kind.

Generosity—Love envieth not.

Humility—Love vaunteth not itself; is not puffed up.

Courtesy—Doth not behave itself unseemly.

Unselfishness—Seeketh not her own.

Good Temper—Is not easily provoked.

Guilelessness—Thinketh no evil.

Sincerity—Rejoiceth not in iniquity, but rejoiceth in the truth."

In that wonderful little book of the ages, "The Imitation of Christ," Thomas a'Kempis speaking of the "Wonderful Effect of Divine Love," says:

"Love is circumspect, humble, and upright; not yielding to softness, levity, or vanity; love is sober, steady, chaste, quiet, and keeps a guard over all the senses.

"Nothing is sweeter than love, nothing stronger, nothing higher, nothing broader, nothing more pleasant, nothing better, either in heaven or earth, because love is born of God; and, rising above all created things, can find its rest in Him alone.

"Love watches, and, slumbering, does not sleep; if weary, it wearies not; if restrained, it is not straitened; if fearful, it is not dismayed; but as a living flame and flowing torch it bursts upward, and safely keeps its onward course.

"If any man loves, he will know what is the utterance of love."

Doddridge was touching this realm of Divine Love when he sang:

"Do not I love thee, O my Lord,  
Then let me nothing love;  
Dead be my heart to every joy  
Where Jesus cannot move.

"Thou knowest I love thee, dearest Lord,  
But O, I long to soar  
Far from the sphere of mortal joys,  
And learn to love thee more."

And Wesley sang in a similar strain:

"Thee will I live, my joy, my crown;  
Thee will I love, my Lord, my God;  
Thee will I love beneath thy frown,  
Or smile, thy scepter or thy rod.  
What though my flesh and heart decay,  
Thee will I love in endless days."

#### TESTIMONIES AND EXHORTATIONS.

Mrs. Jonathan Edwards received the Baptism of Love in 1742, and she writes: "I cannot find language to express how certain the everlasting love of God appeared; the everlasting mountains and hills were but shadows to it. My safety, and happiness, and eternal enjoyment of God's immutable love seemed as durable and unchangeable as God himself. Melted and overcome by the sweetness of this assurance, I fell into a great flow of tears, and could not forbear weeping aloud. The presence of God was so near and real that I seemed scarcely conscious of anything else. At night my soul seemed to be filled with an inexpressibly sweet and pure love to God and to the children of God, with a refreshing consolation and solace of soul which made me willing to lie on the earth at the feet of the servants of God, to declare his gracious dealings with me, and breathe

forth before them my gratitude and love and praise. All night I continued in a constant, clear, and lively sense of the heavenly sweetness of Christ's excellent and transcendent love, and of his nearness to me and of my dearness to him, with an inexpressibly sweet calmness of soul in an entire rest in him."

The consecration of our Love powers hold all things in proper proportion.

Thou art the sea of Love,  
Where all my pleasures roll,  
The circle where my passions move  
And center of my soul.  
My passions hold a pleasing reign  
When Love inspires the breast,  
Love the divinest of the train,  
The Sovereign of the rest.

## PERFECTION

Ignatius, bishop of Antioch, who was given to the wild beasts at Rome when one hundred and seven years of age, said: "I thank thee, O Lord, that Thou hast vouchsafed to honor me with a perfect love towards Thee."

Irenius taught that those were perfect "who present soul, body, and spirit faultless to the Lord. Therefore, those are perfect who have the spirit and perseverance of God, and have preserved their souls and bodies without fault."

Marcarius taught the doctrine more clearly than any of the Fathers. Of our duties and privilege, he says: "It is perfect purity from sin, freedom from all the shameful lusts and passions, and the assumption of perfect virtue; that is, the purification of the heart by the plenary and experimental communion of the perfect and divine Spirit."

## CHAPTER VIII.

### THE BEAUTY OF HOLINESS IS THE BEAUTY OF PERFECTION.

"The unceasing and steady aim of every Christian should be perfection—perfection in all things and in his submission to the will of God. No man can be a Christian who does not sincerely desire it, and who does not constantly aim at it. No man is a friend of God who can acquiesce in a state of sin, and who is satisfied and contented that he is not as holy as God is holy. And any man who has no desire to be perfect and who does not make it his daily and constant aim to be perfect, may settle it down as demonstrably certain that he has no true religion."

—Barnes.

Out of Zion the Perfection of Beauty God hath shined.—Psa. 50:2.

"The church is not a dark lantern, but a candlestick. God shines not only in Zion, but out of her. She is made perfect in beauty by his indwelling and that beauty is seen by all observers when the Lord shines forth from her."

—Spurgeon.

The perfection which Holiness relates itself to is not that of absolute perfection which appertains only to God.

Many erroneous ideas of Perfection prevail on the subject of holiness. Let it be again repeated that on this question we are not predicating angelic perfection, nor Adamic perfection, or absolute perfection, but we are dealing entirely with the subject of Christian Perfection, such as the

Bible speaks of in such passages as, Gen. 17:1; Matt. 5:48; 2 Cor. 13:11; Heb. 6:1; Gen. 6:9; Job 1:8; Psalms 37:37; 1 John 4:17; 2 Cor. 13:9-11; Heb. 13:20, 21; 1 Peter 5:10; Col. 1:28; Eph. 4:11-13.

“Religion places the human soul in the presence of its highest ideal of perfection which, for the time being, it can reach or grasp. It lifts it above the level of ordinary goodness and produces at least a yearning after a higher and a better life—a life in the light of God.”

Christian Perfection as John Fletcher interprets it is this:

“By Christian Perfection we mean nothing but the cluster and maturity of the graces which compose the Christian character in the church militant. In other words, Christian Perfection is a spiritual constellation made up of those gracious stars: Perfect Repentance, Perfect Faith, Perfect Humility, Perfect Meekness, Perfect Self-Denial, Perfect Resignation, Perfect Hope, Perfect Charity and above all Perfect Love.”

“It is Perfection,” said Limborch, “in being correspondent to the provisions and terms of the divine covenant. It is not sinless or an absolutely perfect obedience, but such as consists in a sincere love of piety, absolutely excluding every habit of sin.”

Dr. Adam Clarke discussing Christian Perfection says: “That observation of a learned civilian is at once both correct and illustrative; namely,

'We count those things perfect which want nothing requisite for the end whereto they were instituted. Accordingly a man may be said to be perfect who answers the end for which God made him; and as God requires every man to love Him with all his heart, soul, mind and strength and his neighbor as himself, then he is a perfect man that does so—he answers the end for which God made him. And this is more evident from the nature of that love which fills his heart; for as love is the principle of obedience, so he that loves his God with all his powers will obey Him; and he who loves his neighbor as himself will not only do no injury to him, but on the contrary, labor to promote his best interests. Why the doctrine which enjoins such a state of perfection as this should be dreaded, ridiculed or despised is a strange thing.'

Let it be understood that this Perfection is the perfection of the *Heart*. It is that of which Wesley sings.

"A heart in every thought renewed,  
And full of Love divine,  
Perfect and right and pure and good  
A copy, Lord of thine.

"Give me a new, a perfect heart,  
From doubt and fear and sorrow free,  
The mind which was in Christ impart,  
And let my spirit cleave to thee."

## THE PERFECT CHRISTIAN.

But to answer the question directly. What is it to be a *perfect Christian*? Two things are necessary, viz., a *clean heart*, and a *heart filled with love to God and man*. This we have already briefly noticed. But is it possible for the heart to be made clean, or to be freed from all sin? We answer affirmatively. That the soul may be saved from the least and last remains of moral pollution and defilement, we have not a shadow of a doubt. Indeed no truth is more clearly revealed in the Bible. Who can read the Bible, anxiously desiring to know the truth, and not acknowledge it? A few passages of scripture on this point will suffice.

“He shall redeem Israel from all his sins.” (Ps. cxxx.8.) “Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you: I will also save you from all your uncleanness.” Ezek. xxxvi. 25-29). “The Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart and with all thy soul.” (Deut. xxx. 6.) The prayer of David is equally in point: “Create within me a clean heart, O God, and renew a right spirit within me.”

Numerous passages in the New Testament are equally conclusive. “Deliver us from evil.” “Be ye perfect, as your Father who is in heaven is perfect.” (Matt. 5:48). “Be holy; for I am holy.”

(1 Peter 1:16). "The very God of peace sanctify you wholly. And I pray God your whole spirit, soul, and body may be preserved blameless unto the coming of our Lord Jesus Christ." (1 Thess. 5:23). "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9). "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1:7). "For this purpose the Son of God was manifested, that he might destroy the works of the devil." (1 John 3:8). Sin is the work of the devil. Therefore Jesus was manifested to destroy sin.

We are taught directly and unequivocally, in the above passages, the duty and privilege of all Christians. They may be saved from all "filthiness of the flesh and spirit." They may be washed with "pure water." They may be made "pure in heart." Who, with the above passages before them, can doubt this truth?

The idea of perfection should always carry with the idea of wholeness and health. Let us ring it out to a needy church that Jesus the Author and Finisher of our faith can save to the uttermost and give us a completed and finished case of redemption. A recent writer suggests something pertinent to this point thus:

#### CRIPPLED CHRISTIANS.

"Have you ever thought how many Christians

are cripples—deformed, not as God meant them to be, limping along the King's Highway, the way of Holiness, with feeble steps and slow? *Crippled Christians!* Here is a description of a few of them:—

*Infirm in temper. Rickety in patience. Impotent in service. One-sided in judgment. Halting in consecration. Weak-kneed in witness. Stiff-necked in obedience. Paralyzed in prayer. Eye of faith dim. Heart's action (love) feeble. Ears of understanding dull.*

“What a terrible list of deformities! And yet, is it not true that some of us suffer from at least one or two, if not more of them?

Are we going to be content to carry our infirmity, whatever it be, thirty and eight years, like the man at the Pool of Bethesda? We cannot truthfully say “I have no man . . . to help me,” as he did. We cannot say “There is none can make me whole,” for there is One standing by, grieving over our deformity and asking, “Wilt thou be made whole?”

“What is the use of the Great Physician

If you do not tell Him your aches and pains—  
Your blindness, lameness, and lack of hearing,

Your dumbness, and tired and weary brains?  
He has never been known to make convalescents,

But His touch is life to the sin-sick soul;  
And as true as ever His promise standeth,  
Those who touch Him are fully whole.”

What are we going to do about it? Limp through life as well as we can, handicapped by these deformities? Or walk steadily as the redeemed of the Lord, hale and strong spiritually to meet what may come, able to do the work the Master puts into our hands?

Furthermore let us always bear in mind that Christian Perfection such as the saints of the Lord may attain unto is Practical. Francis DeSales, in his "Introduction to a Devout Life," says:

"It is an error, a heresy, to suppose that devotion cannot be cherished in the camps of soldiers, the shops of tradesmen, the courts of princes, or the households of married persons. It is true, that neither purely contemplative, nor monastic, nor religious devotion, would be suitable in such places; but, besides these three kinds of devotion, there are many others which may be exercised so as to attain perfection in all lawful secular callings. Abraham, Isaac, and Jacob, David, Job, Sarah, Rebecca, prove the truth of this in the Old Testament. In the New, Cornelius, Sebastian, Maurice, were perfectly devout in the army; Joseph, Lydia, Crispin, in their shops; Constantine, Helen, Lewis, Blessed Amedœus and St. Edward, on their thrones; Monica Aquila, and Priscilla, in their households. It has even happened that many have relinquished perfection in solitude, which seems so favorable to it, who cherished it in the world, which appears so much opposed to it. St. Gregory remarks, that Lot, who was so

chaste in the city, defiled himself in the desert. Whatever then be our state of life, we may, and ought, to aspire to devotion and perfection."

"Now devotion is that true spiritual sugar which sweetens the bitterness of mortifications, and corrects the unwholesomeness of worldly consolations; it sweetens the discontent of the poor, and corrects the avidity of the rich—soothes the desolation of the afflicted, and represses the arrogance of the prosperous—cheers the sadness of those who live in solitude, and checks the dissipation of those who frequent society. It serves as fire in winter, and as dew in summer. It knows how to enjoy abundance and how to suffer want; and how to render both honor and contempt equally advantageous. It enables us to receive pleasure or pain with almost the same evenness of soul, and replenishes us with extraordinary sweetness.

"True devotion never injures, but perfects, whatever it influences: when it is made a hindrance to the pursuit of some lawful calling, it becomes false devotion. The bee, says Aristotle, extracts honey from flowers without doing them the least harm, leaving them as fresh and perfect as it found them; but true devotion does still more, for it not only does no injury to any lawful vocation or employment, but adds to them grace and beauty."



## THE TEN COMMANDMENTS.

### I.

Thou shalt have no other God than the Lord. Him shalt thou serve in the holines and with perfect Love.

### II.

Thou shalt not bow down to any but Thy Lord, nor be in bondage to any other Master. The Lord shall be thy Ishi and thy allegiance shall be to Him only and all thy doings shall be to His glory.

### III.

Thou shalt not vainly use the Name of the Lord nor speak irreverently of Him. His name shall be dear to thy heart and used only in sacredness and reverence.

### IV.

The Sabbath thou halt keep in holiness remembering on that day to eschew thine own pleasure and cease from things secular and profane. In holiness shall the day be kept and no work or employment, or pleasure shalt thou take, which thy Lord cannot bless.

### V.

Thou shalt honor those who begot thee in the Lord and esteem them for their work's sake and see that they want not.

### VI.

Thou shalt not quench the Spirit, nor seek to destroy anything that is good.

### VII.

Thou shalt be pure in heart, chaste in conversation and live thy life unspotted from the world.

### VIII.

Thou shalt provide things honest in the sight of all men, and all thy deeds and business shall be open and clean.

### IX.

Thou shalt not speak ill of any, and all evil speaking shall be done away with.

### X.

Thou shalt in humbleness thank God for all thou hast and covet not that which is thy brothers. Thou shalt covet only the best gift and that is more love.

## CHAPTER IX.

### MAXIMS.

Setting forth Devotional and Practical Aspects of the Holy Life, by Professor T. C. Upham, author of the Interior Life.

#### HAVING A CONNECTION WITH THE PRACTICE OF HOLINESS.

1. It will help us to ascertain whether we are truly humble, if we inquire whether we are free from the opposites of humility. The opposites of a humble state of mind, (or at least those things which sustain a divergent and antagonist relation,) are impatience, uneasiness, a feeling that something and perhaps much depends on ourselves, undue sensitiveness to the praise and the reproofs of men, and censoriousness. No man should account himself truly humbled, who is the subject of these unhappy states of mind.

2. It is a great practical principle in the religious life, that *a state of suffering furnishes the test of love*. When God is pleased to bestow His favors upon us, when His blessings are repeated every hour, how can we tell whether we love Him for what He *is*, or for what He *gives*? But, when in seasons of deep and varied afflictions, our heart still clings to Him as our only hope and only joy, we may well say, "Thou knowest all things. Thou knowest that I love thee."

3. In believing in the possibility of present sanctification, and in combining with this belief the determination to attain to it, we realize in ourselves the possession of that shield of faith mentioned in the Scriptures, by means of which we are enabled to quench the fiery darts of the adversary. On the contrary, in rejecting this belief, and in acting in accordance with this rejection, we throw away our shield; and it is no more than reasonable to expect that we shall be pierced through and through with the enemy's weapons.

4. As a general thing, it may be expected that all Christians will find themselves able to bear the *great crosses* of life, because they come with observation; they attract notice by their very magnitude; and, by putting the soul on its guard, give it strength to meet them. But happy, thrice happy is he, who can bear the *little crosses*, which ever lie in wait, and which attack us secretly and without giving warning, like a thief in the night.

5. We are told in the Scriptures that all things are the Christian's. Heaven, Christ, God, things present and things to come, *all* are his. But the possession in the present life is of a two-fold nature—sometimes by present enjoyment and sometimes by *faith*. More commonly, and undoubtedly for wise reasons, the possession is by faith. But in the view of Him, whose life is hid with Christ, the possession is not on that account any the less sure.

6. In endeavoring to estimate the genuine-

ness of our religious experiences, we should ever keep in mind that all those experiences, which are wrought by the Spirit of God, and are genuine in their character, tend decidedly and uniformly to personal *humility*. "Blessed are the poor in spirit, for theirs is the kingdom of heaven. How can it be otherwise? The tendency of all true religion is to make God everything, and ourselves comparatively nothing; to sink the creature while it elevates and enthrones the Creator in the centre of the heart. "God resisteth the proud, but giveth grace unto the humble."

7. The height and sum of religion is to bear the image of Christ. But can those flatter themselves that they bear the Savior's image, who are overcome and are rendered impatient by every trifling incident of an adverse nature? O, remember that the life of Christ was from beginning to end a life of trouble. He was often misunderstood and illtreated by all classes; he was persecuted by the Pharisees; sold by the traitor whom he had chosen as one of his disciples; reviled by the thief on the cross; put to death. But he was far more desirous of the salvation and good of his enemies, than he was of personal exemption from their persecutions. "Father, forgive them; for they know not what they do."

8. There are various views of Christian perfection, which, on being analyzed, amount to the same thing; and when properly understood, may be regarded as all equally correct. The author of

the Imitation of Christ, says it consists in man's offering up himself "with his whole heart to the will of God; never seeking his own will either in small or great respects, either in time or eternity; but with an equal mind weighing all things in the balance of the sanctuary; *and receiving both prosperity and adversity with continued thanksgiving.*

9. Men bestow honor one upon another. Sometimes they build up; sometimes they pull down. But human opinions cannot alter the reality of things, by making it greater or less than it is. Every man is truly such and such only, *As he is in the sight of God.*

10. Some persons seem to be able to trust God in everything, excepting in one particular, viz: they feel that they must do their own fighting. But what is the language of Scripture? "Dearly beloved, avenge not yourselves. Vengeance is mine, saith the Lord." It is said of Christ himself, Matt. 12:19, *He shall not strive.*

11. We may give up all outward things to God; we may surrender houses and lands, wife and children, and whatever else has a worldly value; but unless we give the heart with them, it is after all no real gift. It is a saying of William Penn, in that remarkable book of his, entitled "No Cross, No Crown," that "it is not the sacrifice that recommends the heart; but the heart, that gives the sacrifice acceptance."

12. One of the blessed results of a life of en-

tire religious consecration is, that it necessarily unites us to God. We cannot live, we cannot breathe, we cannot move, even for a moment, in the straight and narrow way, without the Divine presence and aid. A half-way Christian is living, or endeavoring to live, in his own strength; but the whole-hearted Christian lives wholly in the strength of God.

13. It was a saying among the fathers of the Christian Church, "*Novit recte vivere, qui novit recte orare.*" In English, "he knows how to live well, who knows how to pray well." And it will always be found, that he, who does not live a holy life, either prays amiss, or does not pray at all.

14. He who serves God perfectly *at the present moment*, though it be in a very small thing, such as the hewing of wood or the drawing of water, does in reality glorify him more than another, who is prospectively athirst and anxious for things of much greater consequence, but at the same time neglects or imperfectly performs his *present* duties.

15. It is very desirable, that we should always keep ourselves in the order of God's providence; in other words, that we should receive things as they come, and do things as they are presented to us, in the spirit of Christian acquiescence and thoughtfulness; for that is the only way in which we can truly recognize God as at the helm of affairs, or realize our own nothingness. Let us never forget, that God is competent to the direc-

tion of His own movements; and that whatever we may think of our own capabilities, He has other agencies in other situations. And what He requires of us, is to be and do just what He would have us, in His own providential time, in his own manner, and his own place.

16. Everything that exists has its converging point, its elementary principle, its great *centre*. And when separated from the central tendency, it is necessarily upon a wrong track. The soul, therefore, whose tendencies are towards the world, can be at most only partially holy. The centre of the sanctified soul is the great God. To that it tends. In that it rests. Neglecting all other attractions, it aims earnestly after the divine mind. It is there, and there only, that it finds a present and everlasting home.

17. The devil is very skilful in availing himself of particular or especial occasions. He has the sagacity to perceive, that it is of no use to throw arrows at the man whose armor is completely on. He therefore keeps himself at a distance, hides himself as it were, says nothing, does nothing. He is waiting to see the shield displaced or the helmet taken off. And he will be found returning suddenly and powerfully, and too often effectually, when the favorable opportunity presents itself.

18. He who keeps his ear open to calumny and backbiting, may reasonably expect to have it filled. The best way, both for our own sakes and that of

others, is to keep it shut; to hear but little, and to pray the more.

19. It is important to remember, that the existence of holiness in the heart does not necessarily alter the manner of action, although it does the principle of action. The farmer and the mechanic plough their fields and smite their anvils as they did before; and if they are estimated by the outward action and the outward appearance merely, they are the same men in many respects as they ever were. But the difference internally, as it reveals itself to the eye of God who searcheth the heart, is as great as that between sin and holiness, between heaven and hell.

20. Self-contrivances, in other words, calculations made in our own wisdom and strength, and for worldly purposes, are mournful evidences of unbelief and of a heart but partially sanctified. The sanctified heart has learned the great lesson of a holy cessation from its own plans, and of a humble and patient waiting for the manifestation and forthcoming of the plans of God, that it may have the exceeding blessedness of co-operating with him; moving as he moves; going where he goes; stopping where he stops; knowing that he careth for us; and that our bread and water are safe in his hands. *"He that believeth shall not make haste."*

21. Often, amid the duties and distractions of the day, it is impossible for us to visit our usual place of retirement. It is important, therefore, if

we would realize the benefits of closet worship when our closets are necessarily closed to us, that we should form the habit of interior retirement and of recollection in God. Can it be doubted, that it is our privilege, by means of suitable religious training, accompanied with divine assistance, to remove in a moment every troublesome thought and retiring inward, to hold communion with God in the secret chamber of the soul? Thus in every place, however disturbed by noise and perplexed by business, we may find a place of inward seclusion, *a spiritual closet*, where God will meet with His heavenly visitations.

22. God is not a God afar off. He is ever present, ever near. But how can he be near us, and not be known? How can he be present, and not be felt? It is because we have blocked up the door of our hearts with the rubbish of the world. It is because the visitant is more ready than the host. It is he, and he only, who is willing to clear the door of entrance, that will find the divine glory coming in.

23. If, as the wise men of the world assure us, "knowledge is power," the Christian can assert with still greater truth, that *holiness is power*. But holiness wins its victories not by the accessory aids of cunning devices and of artificial eloquence; but by its own intrinsic excellence. It is gentle in its language, and mild in its gesticulation; but the energy of the great God is heard with transcendent efficacy in its still small voice.

24. There is a remarkable expression of the Saviour, and worthy of serious consideration, viz: "*I can of mine own self do nothing.*" John 5:30. Hence the voice from heaven recognizing the paternal care over him, and saying "This is my beloved Son in whom I am well pleased." Hence the interesting statement that Jesus who had his weeping infancy and his helpless childhood, "increased in wisdom and stature, and in favor with God and man." Hence the Savior's disposition to go apart into gardens and forests and mountains, that he might hold communion with God in prayer. Hence, in the mount of transfiguration, the appearance of Moses and Elias, who "spake of his decease, which he should accomplish at Jerusalem." Hence the appearance and the ministration of angels, who appeared to him and administered to him after the temptation in the wilderness and in the agony of the garden. But if the Savior, in his human nature, was thus dependent on the Father, deriving all things from him and able to do nothing of himself, who among his followers can hesitate for a moment to acknowledge his own littleness and dependence? Who can doubt, that, whatever religious light and strength he has, comes from God? Who will not rejoice in the "*Will of God, and nothing of the creature?*"

25. Amid all the trials of life, amid the rebukes, and persecutions of evil men, in seasons when Satan seems to triumph, there is one great consideration which ought to tranquillize and ele-

vate the Christian mind; and that is, that God, who sees the end from the beginning, will glorify himself, and will make even the wrath of his enemies to praise him.

26. When I witness the erroneous estimate which men often place on certain kinds of human knowledge, I am reminded of one of the remarkable sayings which abound in the practical writings of St. Augustine. "Unhappy is he who knows everything else, and does not know God. Happy is he who knows God, though he should be ignorant of everything else."

27. There are two classes of Christians; those who live chiefly by emotion, and those who live chiefly by faith. The first class those who live chiefly by emotion, remind one of ships, that move by the outward impulse of winds operating upon sails. They are often at a dead calm, often out of their course, and sometimes driven back. And it is only when the winds are fair and powerful that they move onward with rapidity. The other class, those who live chiefly by faith, remind one of the magnificent steamers which cross the Atlantic, which are moved by an interior and permanent principle; and which, setting at defiance all ordinary obstacles, advance steadily and swiftly to their destination, through calm and storm, through cloud and sunshine.

28. There are some heathen philosophers, such as Socrates, Cicero, and Seneca, that occasionally announce moral and religious truths of great

value. Truths which are susceptible of an interpretation that will bring them into close harmony with the practical doctrines of Christianity, "The fewer things a man wants," said Socrates on a certain occasion, "the nearer he is to God."

29. A parent who loves an obedient and affectionate child, will sometimes give him a picture book, a musical instrument, or some other thing, as a token of his confidence and love. But if the parent should find the child so much taken up with the picture book as to forget the parental commands, and to be getting into ways of disobedience, he will take it away. And thus God sometimes imparts especial spiritual consolations to his children; but if he finds them, as he sometimes does, more taken up with the joys he gives than they are with himself and his commands, he will remove them. And he does it in great mercy. It is certainly better to lose the gift than to be deprived of the Giver; to lose our consolations, than to lose our God.

30. The past is gone; the future has no existence. The *present*, which a certain writer calls the "divine moment," or moment of God, is the only period of time which is really committed to us. As there is no other point of time in which we can really serve God but this, which is present to us, the language of the heart should ever be. What wilt thou have me to do *Now*?

31. All deliberate deviation from the will of God necessarily implies a degree of moral imper-

fection. If we would be perfect, therefore, our wills must, in the direction of their movement, be completely blended with the will of God. But this does not imply the annihilation of the human will, nor even an obstruction of its appropriate action. It is a correct saying of Francis de Sales, that our will is "never so much enslaved, as when we serve our lusts; and never so free, as when it is devoted to the will of God."

32. Many, who do not love God with the whole heart, nevertheless say that they *desire*, that they *wish* so to love him. Oh, blinded ones! How can this possibly be, when they are so obviously unwilling to renounce the pursuits and pleasures of the world, by which God is offended and separated from them?

33. Often the water that is inclosed in a glass vessel appears to the unaided eye, clear and pure. But if a ray of bright light suddenly strikes the vessel and illuminates it, we at once discover various impurities, which had before escaped our notice. So our sins have many hiding places, which conceal them from the natural conscience. And we should ask light from God, a clear, heavenly illumination, that we may find them out.

34. When in the instruction and admonition of others, we have faithfully done our duty, we shall be willing, if we are in a right state of heart, to leave the event, with entire calmness of mind, in the hands of God. We know not what shall profit, whether this or that; but we may be as-

asured, to say the least, that God will do his part, as well as we have done ours, although perhaps in a different way from what we expected, "I have observed," says Bunyan, "that a word cast in by the bye, hath done more execution in a sermon, than all that was spoken besides. Sometimes also, when I have thought I did no good, then I did the most of all; and at other times, when I thought I should catch them, I have fished for nothing."

35. It is undoubtedly a duty to reprove, on suitable occasions, those who are not perfect before God. But it is sometimes the case, that the reproof of others, especially when sharply and frequently uttered, is an evidence of our own imperfection. It too sadly shows, that we have not that spirit of entire self-sacrifice and heart-felt charity which, in the language of the apostle, thinketh no evil, but beareth all things, hopeth all things, endureth all things.

If at any time we are injured by others, and find feelings of anger arising in our hearts, we should ever be careful, before attempting to reprove and amend them, to obtain a victory over our own hearts. Otherwise our reproofs, although fully deserved, and although it may be our duty to give them, will be likely to be in vain.

36. We must not only do right things, but do them in the right manner. The manner of a holy person is generally characterized, as compared with that of others, by a great degree of meekness and quietude, particularly in the ordinary inter-

course of life. And this for three reasons. 1. A religious one, viz., that his whole soul rests calmly in the will of God; and therefore, ordinarily, he sees no occasion either for inward or outward perturbation. 2. A philosophical one, viz., an outward perturbation or excitement of manner reacts upon the mind, and sometimes stimulates the inward emotions and passions so much as partially to take them out of our own control, which is injurious. 3. A practical one, viz., a quiet and subdued manner, when flowing from deep religious principle, has an exceedingly impressive and happy effect upon the mass of mankind, especially upon persons of intelligence and cultivation. Still there are some occasions, perhaps not very frequent, when an energy and even violence of manner is not inconsistent with holiness.

37. It is a sure sign that our heart is not perfect before God, and does not entirely rest in him, when, like the unconverted Athenians of old, we are anxious to hear or to tell some new thing, when we are exceedingly troubled about our own reputation among men, and when in regard to anything of a worldly nature, we exhibit an eager and precipitate state of mind.

38. Our advancement in the Christian life may be said to depend upon one thing, viz., whether we wish to direct God, or are willing to resign ourselves *to be wholly directed by Him*.





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